

fice,^a the divine,* the muustrant,⁰ who
presents, the
oblation (to the gods), and is the
possessor of great
wealth/

2. May that AGNI, who is to be.
celebrated • by
both ancient and modern sages/
conduct the gods
hither.

3. Through AGM the worshipper
'obtains that

letters being arbitrarily changed to *ag*, and *ni*, from
the root *ni*,
being added. See, also, *Ydsl^s NlruJda*, 7,-14.

^a *Agni* is termed the *Purohita*^ the priest who
superintends
family rites₃ or "because he is one of the sacred fires
in. which
oblations are first (*purās*) offered (*hitffj*).

^b *Deva*, which, in common use, means a god, is
ordinarily ex-
plained, in the passages in which, it occurs in the
Veda, as [£] the
bright, shining, radiant;' being derived from *dw*, to
shine: or it is
also explained, one who abides in the sky or heaven
(*d-yusfhdna*).

It is, here, also optionally rendered, liberal, donor;
the sense of
giving being ascribed to the same radical.

⁰ *Rit'iciji* a ministering priest, or, according to
some, the
Ritwij who is also the *JTotri*,—the term that follows in
the text,—
the priest who actually presents the oblation, or
who invokes or
summons the deities to the ceremony, accordingly as
the word is ^r
derived from *Jut*, to sacrifice, or *live*, to call.

^d The word is *ratnadlidtama*, lit., holder of jewels :
but *rafyna*
is explained, generally, wealth, and, figuratively,
signifies the
reward of religious rites;

⁰ The terras *puna* and *nutana*, formes and recent, applied to *RisJiis*, or sages, arc worthy of remark, as intimating the existence of earlier teachers and older hymns. The old *RisMs* are said to *Angwa*^ and others; perhaps, those who are elsewhere
a, p. 49.